

JANUARY · 1945



FORTH

*In This Issue — THE ARMED FORCES
BRING NEW CHALLENGE by John Erskine*

v. 110
1945

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HISTORICAL MAGAZINE

OF
PROTESTANT EPISCOPAL CHURCH

Contents for December, 1944

EDITORIAL: SOME GOOD THINGS TO COME

AN ENCOURAGING DECADE (1930-1940) FOR THE EPISCOPAL CHURCH *Walter Herbert Stowe*

THE REVEREND GERRIT LYDEKKER (1729-1794) *John Wolfe Lydekker*

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HISTORIC PARISHES: ST. PAUL'S CHURCH, SAN DIEGO, CALIFORNIA (1844-1944) *C. Rankin Barnes*

REVIEWS: THE CHURCH AND THE PAPACY, JOHN DRURY, THE THRILL OF TRADITION, THE WAY OF WORSHIP, MAIN CURRENTS IN ENGLISH HISTORY.

INDEX TO VOLUME XIII (1944)

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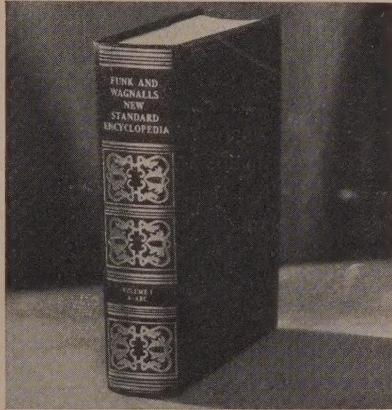
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In This Issue — THE ARMED FORCES
BRING NEW CHALLENGE by John Franklin
Henle from Monkmeyer
FORTH COVER. These two young boys are among the approximately 125,000 Chinese who live in the United States. Although there is a large and well-known Chinese group resident in New York City, the majority live on the West Coast. There, in the Diocese of California, the Church has two Chinese congregations, one in Oakland, the other in San Francisco, and both called True Sunshine.

NEXT MONTH

FORTH'S annual Lenten Offering issue will feature Pioneers of the Kingdom, the current Church school mission study theme, through special articles and dynamic pictures.

Check Your Calendar

JANUARY

- Emphasis on Christian Vocation*
6 The Epiphany
21 Theological Education Sunday
28 Youth Week
31 Meeting of House of Bishops, Birmingham, Alabama

FEBRUARY

- 4 Church of the Air, Columbia network 10 a.m. E.W.T.
6-8 National Council Meeting
11 Race Relations Sunday
14 Ash Wednesday
16 World Day of Prayer
18 Annual Student Communion Sunday
18-24 Brotherhood Week
22 Diocesan Communion for men and boys



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JANUARY

FORTH

WILLIAM E. LEIDT, Editor

1945

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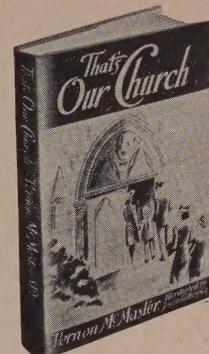
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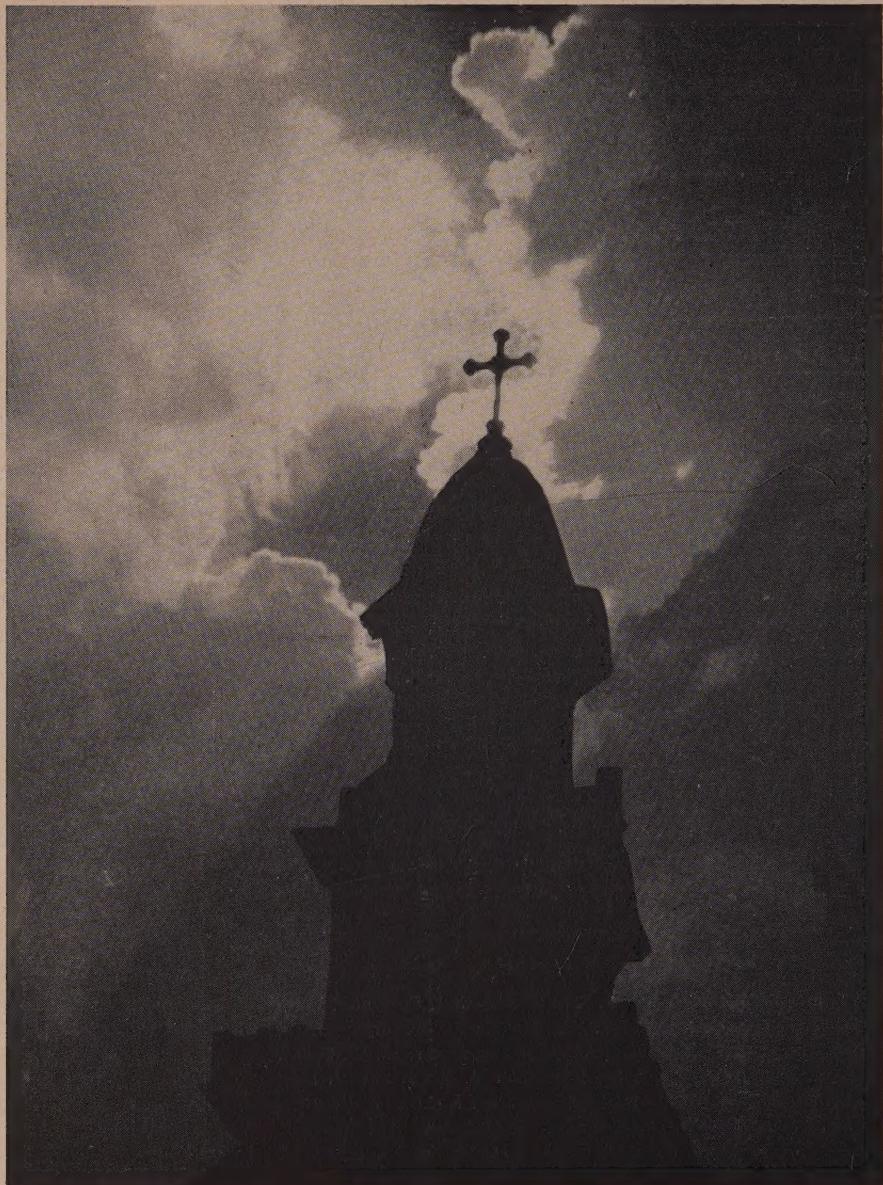
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FORTH --- THE SPIRIT OF MISSIONS



Theological Education Sunday, January 21, recalls the importance of seminaries in the missionary life of the Church. Graduates of the Virginia Theological Seminary at Alexandria (*above*), have had a great place in the Church's Mission. Among its sons are such pioneer missionaries as John H. Hill, *Greece*; William J. Boone, *China*; John Payne, *Liberia*; Channing Moore Williams, *Japan*; Lucien Lee Kinsolving, *Southern Brazil*; William M. M. Thomas, *Southern Brazil*; John Boyd Bentley, *Alaska*; and the Presiding Bishop, Henry St. George Tucker, are among present-day graduates. In recent issues of *FORTH*, the names of young men now going to overseas missions witness to Virginia's continuing missionary zeal.

ARMED FORCES BRING NEW CHALLENGE

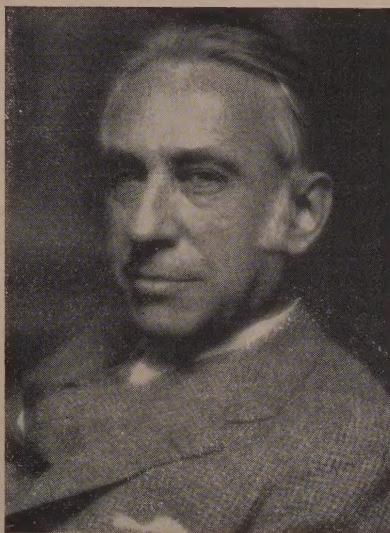
By JOHN ERSKINE

THE Church's opportunity at all times is to fulfill its mission, and no advice is needed at this late date as to what its mission in general should be. But now that the end of the war approaches, we might remind ourselves of new challenges which the Armed Forces will bring home with them.

For one thing all those who have not been broken or disheartened are likely to come back with a generous idealization of the way of life they have been defending. They have been homesick; they have thought constantly of their people, their neighbors, their town; many of them remember with gratitude the parish services and the parish work in which, however casually, they have taken part; they probably will be full of charity for us who in their absence have carried on; they may be willing to believe we have done all we could.

But when the happy excitement of the homecoming has been fully tasted, when they settle down again and have a good look at us, it is not unfair to say that they will be disappointed. Though the returning soldier or sailor, particularly the returning aviator, is usually courteous enough to hide his opinion, he finds civilian life in peacetime a terrible come-down after the gallantry, the patience, and the unselfishness which are axiomatic in war behavior at the front. To our own boys we are in danger of seeming more than a little stodgy and drab. If we make this impression as individuals, then this is the impression which will be made by the Church of which we are members.

Yet the war has been vital for us too, even though we have been unable to get into the actual fighting. For some of us the long wait for news, the anxious strain, has been a tragic experience, and we have tried to meet it



John Erskine, vestryman and warden of Corporation of Trinity Parish, New York, over a period of twenty-five years; author; former president of Juilliard School of Music; and until 1937 Professor of English, Columbia University, writes of the serviceman's search for realities from first-hand knowledge. He served as chairman of the Army education committee during World War I. Author of many well known books, he is a member of the American Academy of Arts and Sciences and other learned societies.

heroically. Our returning boys ought to find us improved, even transfigured, by the war, as they will seem to us. The church in the home parish ought to welcome them to a deeper life.

The best service we laymen, then, can render is ourselves to be better Christians. Perhaps it is not out of place for laymen to make a suggestion also about the pulpit. We can speak from the experience of the earlier war, if not of this. The suggestion is only a reminder, since the clergy must understand the point as well as we. The sermons from the handsome

pulpit in the home church are not what the fighters have been listening to in improvised services near to the threat of death. To be sure, the Church has but one doctrine everywhere, but men who though in the best of health know they may be dead in an hour, have a way of reaching for essential truth, and he who ministers to them in those conditions shares their impulse to omit everything else. It is part of the oldest wisdom of religion that the things which are important in death are also the things important in life. If in mortal illness the soul refuses to be laden with excess baggage, the same refusal would be wise in youth and health.

I raise this point with no lack of affection for the minor doctrines, the historical allusions, the symbolical ceremonies, even for the persistent disputations which the Church has accumulated in her two thousand years, and which to a pious disposition take on with time a somewhat indiscriminate but beautiful patina. But the doctrines of Jesus were comparatively few and simple, and as we grow old and see our end not far off, they become sufficient for us. They are sufficient for men at war. At the altar in the jungle or on the battle line many of our young men have felt nearer to God than ever in the safe parish church at home. Unless the parish church when they come back can make them feel equally near to God, they will turn away, to live with a great memory.

When our clergy prepare their next sermon, might they not ask themselves whether the theme they have chosen for the week is what would best comfort and strengthen a fellow man in the presence of death?

• • •

This is the fifth article in FORTH's series on The Church's Task After the War.

In August, 1942, the Solomon Islands suddenly became headline news for the American public. Early one morning the Marines landed on the beaches of Guadalcanal, Florida, Tulagi, and other adjacent islands in the initial stages of the great counter-offensive against the Japanese. Hitherto, the vast majority of American citizens had never heard of this island group in the Southwest Pacific and to most others the Solomons were just a geographical name. Now they are known, by name at least, to all. To some they have become a center of personal interest as son or husband or brother has served there. To others they will always be hallowed as the resting place of loved ones whose fight has been fought.

If the Solomons were unknown, how much more so Melanesia, the great island diocese of the Anglican Communion in which the Solomon Islands form the central archdeaconry. Away to the south and east the New Hebrides, away to the north and west the islands of the Mandated Territory of New Guinea join with them in a

Melanesia Has Come

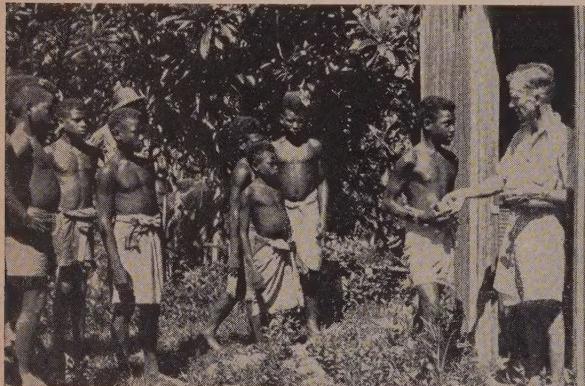
By the Rt. Rev. WALTER HUBERT BADDELEY, D.S.C.

chain of islands, nearly two thousand miles in length, to complete the sphere of operations of this historic missionary diocese.

Missionary work in Melanesia began way back in 1848. Bishop George Augustus Selwyn, in the thirties of the last century, had been sent out by the Church in England as the first Bishop of New Zealand, at that time the youngest colony of the British Empire. By a mistake, so it is said, in the wording of the commission given him, the Bishop was charged not only with the supervision of the chaplains attached to the garrisons of English troops, provision for the spiritual needs of the increasing number of colonists making their home in

this new country, and missionary work among the large native (Maori) population, but also with the care of the numerous island groups stretching north from New Zealand to the Equator and beyond.

Bishop Selwyn's first visit, in 1848, was on a British frigate and was limited in its scope. In the following year he sailed in his own schooner, the *Undine*, a little ship of some twenty-two tons. In this he visited the Loyalty group, the New Hebrides and, bypassing the Santa Cruz and Reef Islands, he made a fairly thorough visitation of the Solomons. The Bishop was thrilled by the possibilities these islands offered for the extension of the Kingdom, but he did not



School boys at Maravovo (above) eat in temporary quarters while their dining room (below) destroyed in war is being rebuilt.



Rapid progress is being made in restoring dormitories (above) at Maravovo. Tulagi harbor (below) near Bishop's headquarters.



rough Fire

C., Bishop of Melanesia

underestimate the difficulties. There were many different tribes living in hundreds of separate communities; speaking many different languages; constantly at war, village against village, island against island; headhunting and cannibalism everywhere. What could be done?

It was not likely that there would ever be a sufficient number of white missionaries "to cover the ground." If these island peoples were to be won for Christ and His Church it would very largely have to be done by the people themselves. Moving along the coasts and calling at this village and that; passing from island to island and making contacts here and there, the Bishop asked for lads who would come away with him to some central training center which he established. Here the boys acquiring first a common tongue learned the Christian faith; here they learned to live together the Christian life.

For years this method set the form of missionary endeavor in the New Hebrides and the Solomons. Year by year the Bishop voyaged round the islands bringing in his "boys" who later returned to their homes as missionaries.

In 1856 John Coleridge Patteson came to Melanesia. As a boy in Eton College Chapel he had heard Bishop Selwyn preach of the needs of his black children of the South Pacific. Then and there Patteson dedicated his life to this work. Joining the mission as a priest, he was consecrated first Bishop of Melanesia in 1861. Ten years later, on the little island of Nukapu in the Reefs, he suffered martyrdom, together with a New Zealand priest and Solomon Island teacher, as the direct result of the nefarious black-birding by which white men obtained recruits for labor on the sugar plantations of Fiji and Queensland.

Yet the work went on, indeed increased. Bishop Selwyn's son joined



AN honorary degree of Doctor of Sacred Theology from Columbia University is one of many honors conferred upon the Rt. Rev. Walter Hubert Baddeley, D.S.O., M.C., Bishop of Melanesia (*center, above*) who is now in the United States. Bishop Baddeley, having come at the invitation of the Presiding Bishop, has brought to many American homes news of sons and loved ones on Allied bases in his island diocese in the Southwest Pacific. When the Japanese invaded Florida Island, the Bishop and his charges took to the bush where they lived like rabbits during the whole of the Japanese occupation. When he was able to return to Taroniara, Tulagi, British Solomon Islands, the mission headquarters, he built a leaf hut on the ruined foundation of the mission warehouse, and it is there American servicemen find a perpetual open house. Bishop Baddeley has done invaluable service in creating the present friendly relationships existing between the Islanders and American servicemen. He also has the distinction of being the first British bishop to confirm American troops in the South Pacific.

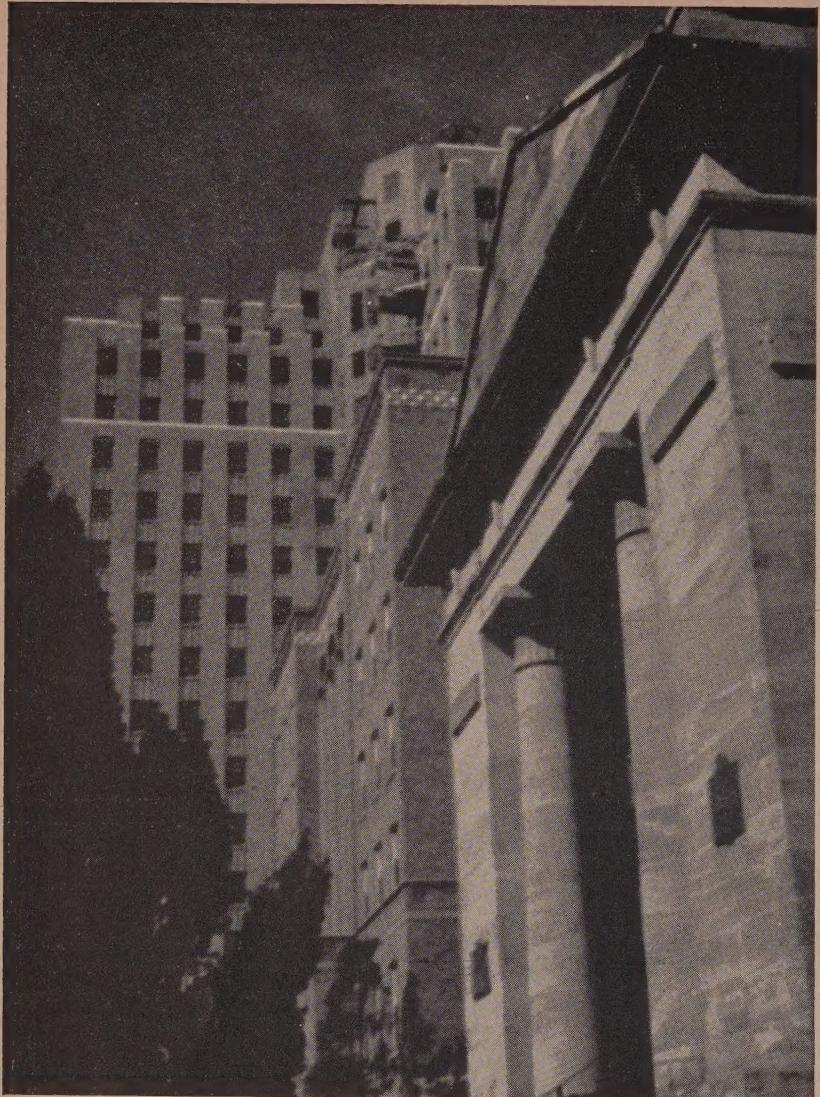
The Bishop's article is an important contribution to the current study of the Church in the Southwest Pacific. Other related articles have appeared in *FORTH*, March, 1944, pp. 8-11; July-August, 1944, pp. 12-13; December, 1944, pp. 17-21.

the Mission as the second bishop of the diocese and the number of the white staff increased. Year by year the Bishop and his clergy passed about among the islands in the mission vessel, the *Southern Cross*. Year by year more and more lads were trained; year by year the darkness in many an island diminished as the light was brought to these dark-skinned island folk.

And so today. Another *Southern Cross*, the seventh of that name, as is the present bishop the seventh Bishop of Melanesia, although temporarily

used for war purposes, goes regularly round these island groups from Efate in the south, through the New Hebrides, the Banks, the Torres, through the Santa Cruz Islands and the main Solomon group to Rabaul in the north and so down the New Britain coast to a chain of mission stations between Gasmata and Cape Gloucester. On her the Bishop travels to see his Melanesian clergy at work; to collect new boys and girls for the central schools now long since established in the islands themselves; to commission

Continued on page 26



Medical College of Virginia (*left*) and Monumental Church coöperate to aid Richmond.

MEDICAL COLLEGE FINDS THE ANSWER RIGHT NEXT DOOR

JOHN was very sick when the Chaplain found him. He was a country boy of fourteen who had been brought to the hospital for treatment of a brain tumor. The Chaplain made a point of seeing him almost daily. One morning he found John in a semi-conscious state, just having returned from the operating room. In a violent paroxysm of nausea the boy unconsciously appealed for help. As there were no orderlies or nurses at hand, the Chaplain stood by, expertly caring for the boy until his illness passed. When consciousness returned, John raised his eyes and with a wan smile and a slight pressure of his hand said, "Oh, it's you! Thanks!"

The presence of the hospital chaplain, the Rev. George Ossman, at the bedside of a patient in the Medical College of Virginia Hospitals, Richmond, is now taken as much for granted as that of the doctor or nurse. He is a regular member of the staff and because of his clinical training received at the Institute of Pastoral Care, Massachusetts General Hospital, Boston (see FORTH, September, page 14), could assume an orderly's duties any day. But he also has been trained to minister to all people in times of emotional and spiritual crisis; an often graver responsibility.

As chaplain of the hospital and rector of the Monumental Church, Mr. Ossman ties together the work of two neighboring institutions. Monumental Church, one of Richmond's historic landmarks, was built in 1812 as a memorial to victims of the Richmond Theater Fire of 1811. The Medical College of Virginia and its three teaching hospitals is one of the largest medical centers in the South. The Monumental Church has always wanted to be of service to its neighbor. As a result of the increased approval in medical circles of clinical training for clergy, the board of directors of the Medical College, together with the Rt. Rev. F. D. Goodwin, Bishop of Virginia, and the vestry of the parish, met to discuss how the neighboring institutions could best serve each other. Mr. Ossman, rector of the church since 1931, was then invited to become chaplain of the college and its hospitals.

There are others like John who consciously or not rely on the Chaplain, so that his hours devoted to the hos-

pital are crowded with many problems.

His day often begins before nine o'clock when he checks in at the hospital's Information Desk. After going through the mail in his office he is given a list of patients admitted the day before. He picks out the names of those from out-of-town, noting their Church affiliation, their illness, and the probable length of hospitalization. All this is recorded in his files and he jots down the names of those on whom he will call.

After donning his white coat to go on his rounds, the phone may ring just as he is about to leave the office. A supervisor tells him of a patient who wants to see him; a head nurse asks that he see another patient. He turns to leave, but a medical student confronts him at the door. The young man wants to talk over a family difficulty. The time is short, but when the student leaves to make a class he walks out of the door with more assurance and hope in his eyes than when he entered a half hour before. Others have found new courage in the Chaplain's office.

Ten o'clock. The Chaplain finally gets started on his rounds. First he visits the new patients and ascertains their spiritual needs in relation to their sickness, promising to see the surgical patients again before they go to the operating room.

One woman he must see. She is to be operated on at eleven-thirty. He

finds her ready to meet the ordeal with a fine courage and after a short prayer with her, goes to comfort others who are not so emotionally stable.

Passing through silent hallways into the next ward, the Chaplain stops to comfort the woman about whom the supervisor had phoned. He finds that the mental strain of worrying about her six young children in the country during her absence is seriously retarding her recovery. A few minutes' talk with her and the promise to phone the medical social worker leaves her more relieved than she has been since entering the hospital.

A short "Hello" to Sally, a cheerful ten-year-old orthopedic case in the children's ward, and the Chaplain goes to the upper floors of the hospital to visit semi-private and private cases. As he steps off the elevator, he finds confusion in the hallway. A woman whose husband had just died suddenly is in a state of shock. He immediately goes to the assistance of the nurses and the doctor who are unable to give her the attention and care needed in their own preoccupation with the case. He remains with her until friends come, then phones the Red Cross to notify a son who is in the Army so that he can come home. The Chaplain also sends telegrams to members of her family, managing the immediate necessary details the family finds difficult.

So his rounds continue until he has seen and experienced great joy and

great sorrow, until his emotions have run the gamut of feeling.

Returning to his office he records on a card file the visits he has made, noting the important data of each case. There is still much to be done, but it is two o'clock, and the Chaplain reluctantly checks out, tired, but with a feeling that he has done his utmost in the ministry of healing.

As rector of the church, which is open daily as a refuge for relatives and visitors of the hospitals' patients, Mr. Ossman continues the friendly relationship between the two institutions on his own ground. Convalescent patients, the staff and faculty are welcomed at all services. After the war, when priorities permit, the church will be connected with the extensive tunnel system of the hospitals from which a ramp will be erected into the church so that ambulatory and wheelchair patients may attend regular services.

The community of Hospital Square has three buildings lying in the shape of a cross, the symbol of Christian faith. Stamped with the emblem of love, the Square, endowed with a rich heritage, continues to serve faithfully and unselfishly in the art of teaching and of healing.

• • •

In an early issue, FORTH will bring its readers the unusual story of the Monumental Episcopal Church in Richmond's Hospital Square, built in 1814.

Official chaplain of the Medical College of Virginia, the Rev. George Ossman, rector of neighboring Monumental Church, Richmond, Va., brings the strength of spiritual healing to patients, (right) students, and staff members (*below*).



R. W. Patton Gave Church New Vision

HE KNEW AND APPRECIATED THE NEGRO PEOPLE

TWO monumental contributions to the Church's life in our time: The Nation-Wide Campaign for the Church's Mission, and the fostering of the American Church Institute for Negroes to its present unique position and service, were the work of Robert Williams Patton.

The Nation-Wide Campaign often is thought of as something which happened in 1919; but its conception and roots go several years back of that. Its fruits have blessed the Church from that day to this; and its mark upon the thinking and action of the Church is imperishable. What Dr. Patton's guiding genius did for the development of the American Church Institute for Negroes was simply an application and by-product of the principles underlying the Nation-Wide Campaign: corporate responsibility faced, understood, and discharged.

Three Fundamentals Stressed

Dr. Patton, upon graduation from college, studied law. This training of a versatile mind doubtless played a real part in his ability to visualize all the aspects of any proposal, to analyze its essential factors and to clothe its truths in moving words. Forsaking a legal career for the Church's ministry, this gift of understanding and pleading a cause was dedicated to the propagation of the Gospel. He was fond of asserting that "Progress is never registered on a confused idea" and he insisted that there was "a science of spiritual enterprise" based upon three fundamentals: a clear idea of the task; a sense of the value of the task; using the best possible method of accomplishing the task. Upon this he built the Nation-Wide Campaign, having as its objective "To inform the mind and awaken the conscience" of the Church as to its mission in the world.

Sprung from the missionary tradition characteristic of the Church in

By the Rt. Rev.

R. BLAND MITCHELL, D.D.

Bishop of Arkansas and Sometime Executive Secretary, Field Department of the National Council

Virginia, after ten years in parish work he became, in 1906, Secretary of the Missionary Department (now the Province) of Sewanee and Acting Secretary of the Department (Province) of the Southwest. Travelling constantly through this area, stretching from the Atlantic to the Arizona line and from the Ohio to the Gulf, he pleaded the missionary cause with a prophet's zeal.

It was here that he worked out in experience the principles and methods which were later applied on a nationwide scale in 1919. He would preach in a parish and stir it with his eloquent presentation of missions. A year or so later he would return and find that the interest had largely ebbed away and he would have to start all over again. This taught him that he should stay in a parish long enough to transform interest into convictions; and thus he developed the plan of a week's mission on the Church's Mission, with two meetings daily, giving the people a full-rounded presentation and conception of the motif, the objectives, and accomplishments of the Gospel in action around the world. The results were electrifying. Parishes were made over and mobilized for service with a vision for the whole work of the whole Church. Largely increased resources of man power and woman power and money were released for the work of the Church locally and throughout the world.

Thus began the development of the technique, "the science of spiritual enterprise," for concentrated missionary education where conviction was given a chance to express itself on a stewardship basis through an Every Member Canvass for service and support. This is a commonplace in the

Church today, but thirty-five years ago it was a new and strange idea. Dr. Patton knew that ignorance of the task—not lack of resources—was the cause of the poverty of missionary support. He believed that nothing was so eloquent as the facts of our missionary enterprise. His steps of progression were: from information to interest to conviction to consecration to expression. To him the financial increase was far secondary to the awakening of the minds and consciences of our people that they might grow in grace through their intelligent fidelity to their Christ-given privilege of extending the Kingdom of God among men and nations. He resisted with all the ardor of his soul the charge frequently made that his plan was primarily a money-raising device. He preached the sacramental character of money and the indivisibility of the spiritual and the material.

The Contagion Spread

The first parish in which Dr. Patton tried his experiment was St. James', Wilmington, N. C., where the Rev. Wm. H. Milton was rector. The plan worked here and in other single parishes. The next step was a city-wide mission or campaign in Atlanta. The contagion spread beyond the Province of Sewanee—such cities as Baltimore, Utica, St. Louis. It worked on a city-wide scale. Then came diocesan-wide missions. Again it worked. When, after World War I, the whole Church was challenged by Bishop Arthur Selden Lloyd to face its missionary opportunity and duty in the postwar world, the leader and the method were at hand: Dr. Patton and the Nation-Wide Campaign. That movement is part of the history of the American Church—a forward leap in missionary vision and support; a new sense of corporate responsibility for the work of the Church in parish, diocese, nation and world; a unified

program and endeavor known today as The Church's Program.

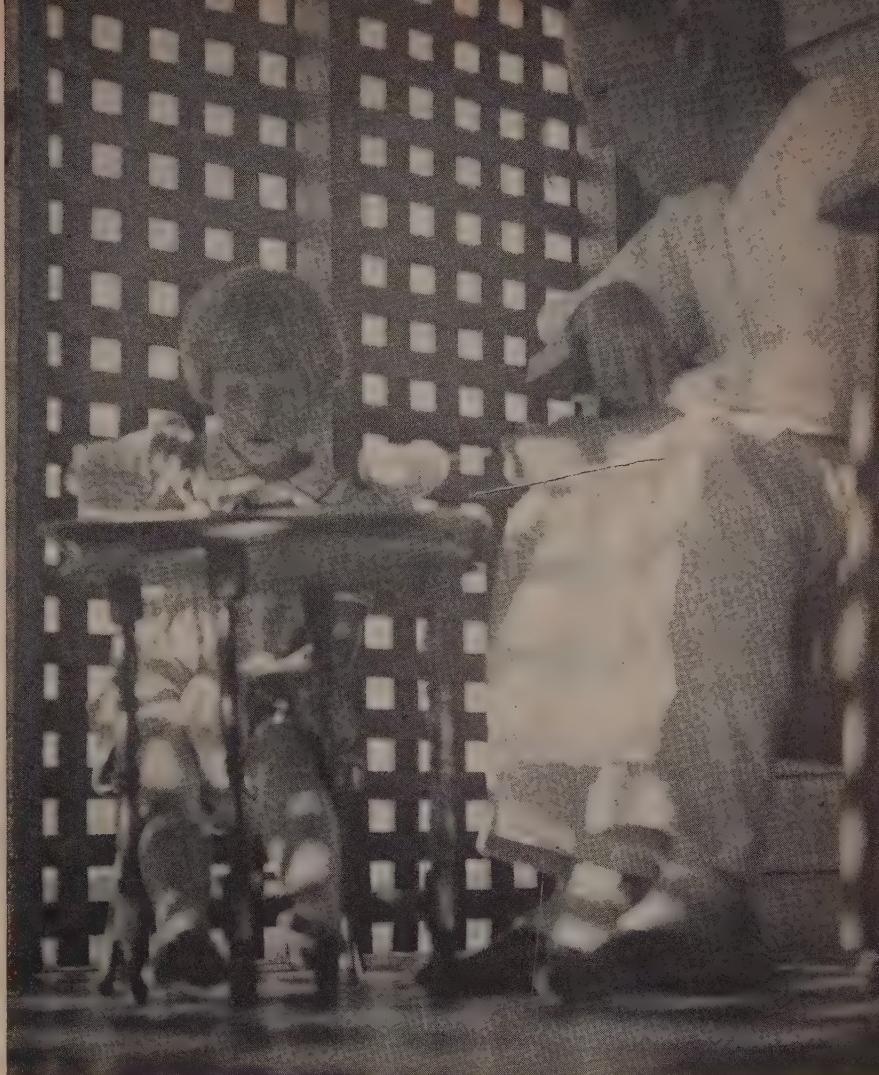
Parallel with that unified vision and program came a unified organization for directing and administering it: the National Council. The day of separate, independent, limited-objective, competing boards was over, in general Church and diocese. The Church's work was seen as *one* whether in New York or New Mexico, in Alaska or Asia. Missions and Religious Education and Christian Social Service were no longer three distinct efforts or interests; they were simply different facets and phases of the one Mission of the Church. The unified National Council organization might have come without the unified Program of the Nation-Wide Campaign—but the Campaign made its coming inevitable.

A Renewed Declaration of Truth

When the General Convention of 1919 accepted the Nation-Wide Campaign movement, it was led by the logic of events to abolish all boards and create the National Council a few days later in the session. It was a renewed declaration of the truth enunciated by the General Convention of 1835 that the Church itself *is*, by its very nature, the Domestic and Foreign Missionary Society. And at the heart and center of all this awakening were those two Virginians—the Rt. Rev. Arthur Selden Lloyd and the Rev. Robert Williams Patton.

Dr. Patton was constantly moving through the Church. Home and family life were sacrificed in his pursuit of the vision which he so clearly saw. His personal property was mortgaged to help finance this experiment through its pioneering stage when the Board of Missions lacked the imagination to finance it adequately. With the passion of a prophet and seer he poured his all without stint into the task of shaking the Church out of its complacency and apathy concerning her Mission. He often forgot to eat—and quite as often did not know what he was eating when he did eat—so driving and consuming was the fire burning within him.

Dr. Patton loved to tell of taking a boat from Florida completely exhausted after a series of meetings. Dropping into a deck chair he asked a Negro steward to bring him something refreshing to drink—"anything



Robert Williams Patton visits with a favorite grandchild at her breakfast.

a Christian and a gentleman should drink." The result was a tempting milk punch, but it proved to be quite well "spiked." When reproached for this the Negro replied, "Boss, you said something for a Christian and a gentleman. Well, the milk is for the Christian and the liquor is for the gentleman." Dr. Patton treasured that—not for the milk punch but for its demonstration of the humor and kindness and rising-to-the-occasion so characteristic of the Negro people.

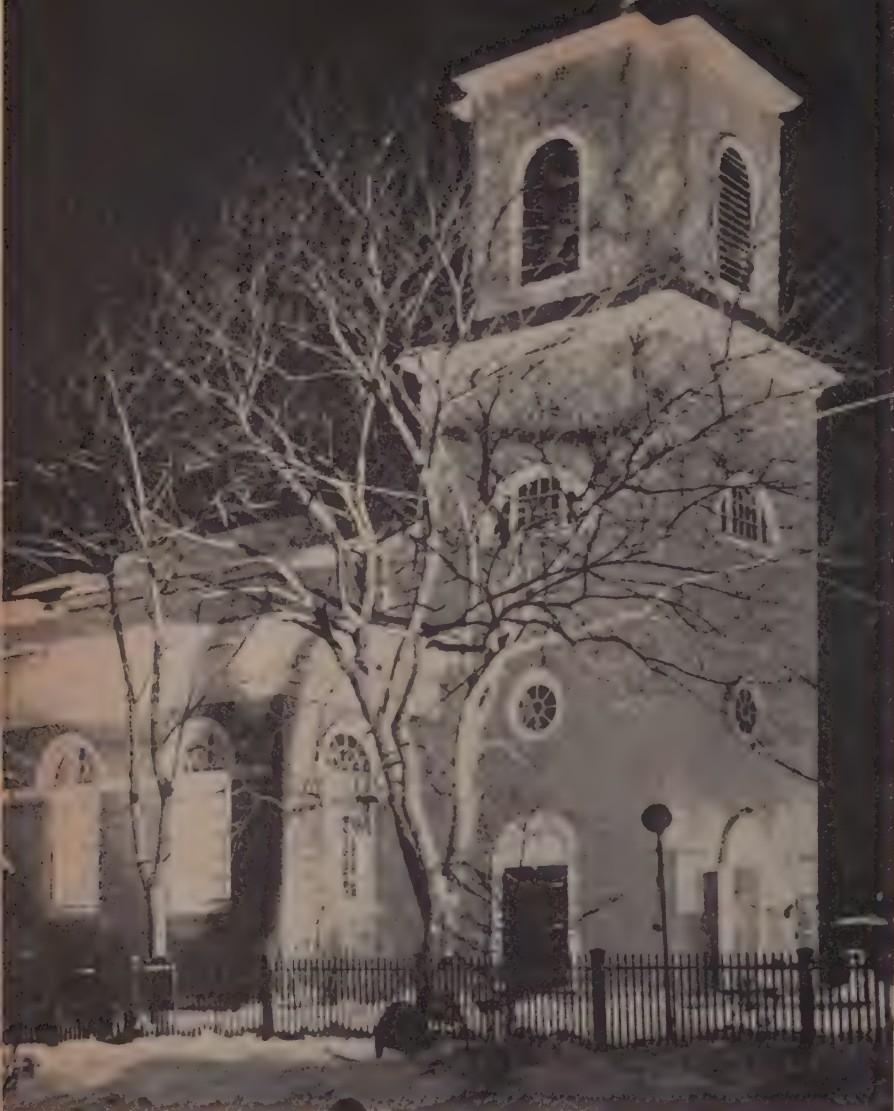
He had grown up from childhood with this race on the family's Virginia plantation. He knew and appreciated their qualities. He perhaps first became interested in their education when, as a lad, he failed dismally in his efforts to teach a group of them in school. He lived to serve that race

richly through the American Church Institute for Negroes and its system of schools as its director.

A lover of home and family, he retired from active service in 1940 and rejoined his wife who had seen little of him for more than thirty years and who had gladly paid the price along with him in pursuit of the vision which he followed. Home and wife and adored grandchildren! But it was not to be for long. Came war; his successor as Director of the American Church Institute for Negroes went as a chaplain; and Dr. Patton resumed the duties of director. He laid those duties down again last September, and was promoted to the Larger Life with the Master whom he had so lovingly served here on earth. He lives. And the Church has rich cause to rise up and call him blessed.

Christ Church

THIRTY FORMER STUDENTS



Christ Church (*above*) in heart of Cambridge, Mass., one block from Harvard Square, has a rich heritage. George Washington took command of Continental Army on the Common, attended service December 31, 1775; Longfellow and Oliver Wendell Holmes wrote about it; Theodore Roosevelt taught Church school there during his four years at Harvard. The Rev. Gardiner M. Day (*left, below*) and his staff carry on work of busy parish aided by the Rev. Frederick B. Kellogg (*right, below*) chaplain under the Rhinelander Memorial.



FOR the first time in my life, I began to realize how much of an institution and of what a united body I was a part," wrote a former student member of Christ Church, Cambridge, Mass., after attending his first service in the Church of England.

Hundreds of former students at Harvard, Radcliffe, and M.I.T. have tried to express in similar ways just what the Church, and especially the religious life they found at Christ Church as undergraduates, now means to them as they are scattered around the world with the forces of liberation.

"One of the most interesting and important parts of our work is keeping in touch with the students who have left Cambridge for the armed forces," says the Rev. Frank B. Kellogg, chaplain under the Bishop Rhinelander Memorial for Student Work, who works in close association with the Rev. Gardiner M. Day, rector of Christ Church. "We are trying to carry on a correspondence with a large number of them for many do not have any affiliation with home parishes as

Meets College War Situation

T MEMBERS PLAN TO ENTER MINISTRY AFTER THE WAR



Everyone is invited to Coffee Hour in living room of Christ Church rectory immediately following service on Sunday.

yet and the Memorial is their link with the Church. About thirty of them are planning to enter the ministry after the war, and we are keeping in special touch with them."

Cambridge, at the present time, has almost the aspect of a military camp. Officers for all branches of the service graduate each month from Harvard and M.I.T. Mr. Day and his staff are attempting to call on and help as many of these men and their wives as possible. Hundreds of service families soon find a Church home which is ready and willing to open its doors to them for worship, fellowship, and counsel at a time when life outwardly seems hopelessly topsy-turvy.

Christ Church is successfully meeting the college war situation. Every Sunday about one-fourth to one-third of the congregation is composed of servicemen. The Junior Guild, one of the most active of many organizations, is almost fifty per cent Army-Navy wives.

The Coffee Hour in the rectory living room, held immediately following the Sunday morning service is one of

the most enjoyable social functions of the week. Here members and friends of the parish, newcomers, and clergy all have a chance to meet and get acquainted. Visitors and newcomers to the community often discover half a dozen events during the week they wish to attend.

"Many young trainees have been incorporated into the student activities of the Rhinelander Memorial where things literally happen around the clock," says Chaplain Kellogg. "During the past six weeks 2,400 young men and women have passed through the doors of the old colonial building which houses the Memorial. They have come for counsel, they have argued, relaxed, prayed, and upon occasion have even slept here."

The Bishop Rhinelander Memorial was incorporated in 1940 as a self-governing independent organization to foster in conjunction with Christ Church the religious life and work in the colleges and universities in Cambridge. The Memorial is administered by representatives of the National Council, the Diocese of Massachusetts,

the Church Society for College Work, Christ Church, and Episcopal alumni of Harvard University. It is now self-supporting with funds from the diocese, students and its interested friends.

The parish has grown to such proportions that on Sunday morning there are two services of Morning Prayer as the church seats only four hundred. Preceding these services are two celebrations of the Holy Communion, one of which is especially for students. Following the service at which there is a special college student choir, the majority of the congregation moves off in a friendly body for breakfast at the Kelloggs'!

The fraternity of Kellogg Breakfasters is a proud and loyal group, and graduates have written nostalgically of the fellowship found there, just as this young soldier who writes, "Now I am paid to go to college instead of paying for myself. Although where I am is very nice, I often think I would just as soon pay and go back to my *alma mater*."

* Continued on page 30

Great Composers of Religious Music

DO YOU KNOW WHEN THEY WERE BORN?

Turn to page 24 for answers.



1. . . GIOVANNI DA PALESTRINA
1525 — 1650 — 1725



2. . . JOHANN SEBASTIAN BACH
1575 — 1685 — 1795



3. . . WOLFGANG AMADEUS MOZART
1656 — 1706 — 1756



4. . . FRANZ JOSEPH HAYDN
1732 — 1782 — 1832

This is the second of three pictorial quizzes. The last will appear in an early issue.

A Soldier's View Of Missions

"I REMEMBER when I used to put a nickel into the missionary fund and wonder where it was going and what it

was going to do. I have a much better idea now," wrote Edwin C. Bebb to his rector at home from an advanced battle position. He told of Church of England missions and missionaries, of well-trained native medical practitioners, and of improved living con-

ditions due to missionary teaching. Of a native doctor Sailor Bebb wrote, "In a very matter of fact tone of voice he talked about the heathens of the other islands. That statement astounded me more than anything else I had heard that day."

New Alaska Faces Church



War is transforming Alaska. Troops, civilians, construction of railroads, highways, airfields are changing face of Church's work there. Alaskan airlines (*above*) help to shrink Bishop John Boyd Bentley's vast diocese and to save lives by transportation of sick to Hudson Stuck Hospital, Fort Yukon. Tuberculosis patients (*top circle*) are longtime patients at hospital where modern treatment helps to fight dread disease. Hundreds of other inpatients are treated each year as woman (*center*) to whom nurses, Dr. Disosway, far right, are saying goodbye.

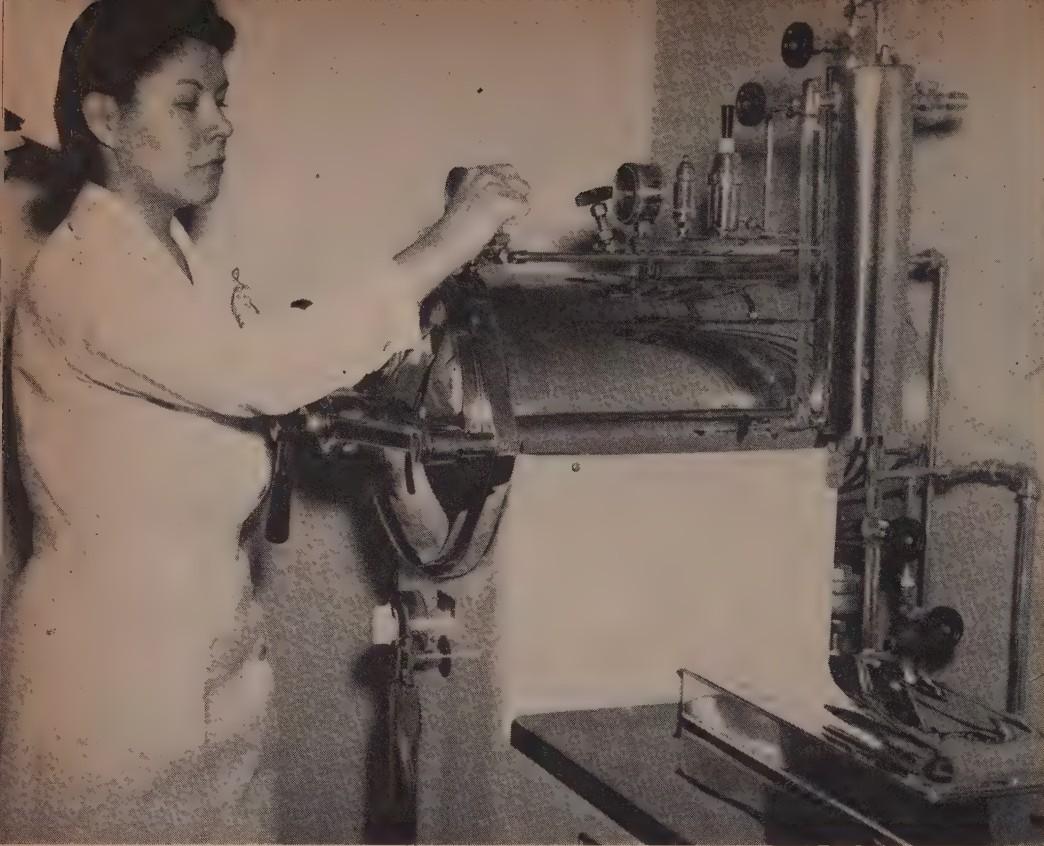


Servicemen will confirm use of mosquito netting (*bottom circle*) to ward off Alaska's worst disease carrier. Native women are thankful for hospital's excellent operative care and enjoy convalescing (*below*).



"In Our

ST. MARY'S



Second Lieut. in Army (*above*), a graduate of St. Mary's, sets an example for all Indian girls.



Home management

ST. MARY'S SCHOOL for Indian girls, Springfield, S. D., has done an outstanding service in fitting its students to be poised, cultivated, and contributing citizens in the American community. In spite of often old and dilapidated equipment, the staff, under the direction of Bernice Holland, carries on an extensive religious and educational curriculum which is recognized by leading schools and universities. Recognizing the greater importance of the school in the days ahead, the National Council recently appropriated some \$9,000 to provide a gymnasium, to make some desperately needed repairs, and to furnish certain rooms.

Religious life of school is foundation of girls' fine training.



Girls

"Lives Our Future Lies"

S PREPARES INDIAN GIRLS FOR NEW LIFE



Courses are among most popular at St. Mary's.



Exercise in many tasks, look forward to new gymnasium.



SOMEONE to see you, Miss Harris. A teacher of yours from South Dakota, she says." The girl at the desk on the third floor of the big hospital turned back to the switchboard where lights flashed as fast as her hands could move.

Margaret Harris, senior nurse, filled with excitement and expectation went down to meet her guest. This was the first time since she had entered training, four years ago, that anyone from home had come to see her.

Meanwhile her visitor sat in the quiet reception room of this enormous building and thought of Margaret. Ten years ago she had first seen her at the great annual gathering of Dakota Churchmen, the Niobrara Convocation. The Convocation was meeting that year on Pine Ridge Reservation, in the far western part of South Dakota, the home of Margaret's family for generations. Her mother had come with her to meet the principal of St. Mary's School and to arrange for her entrance. "Margaret goes to the public school now," she said, "but, as you know, there is no high school here. In two years we want her to go to St. Mary's. I was a St. Mary's girl." Then she added, "I know that the Church School will give her many things which she will need. She wants to be a nurse."

Two years later Margaret entered St. Mary's. Her Indian name, Little Rose, used by all her family and home friends, was more familiar than Margaret. Through the four years of high school at St. Mary's the girls and teachers used it with affection for the eager child with fine perceptions and keen mind.

As she waited, the teacher was sure that no one here had ever used or even known it. Things of home are left far behind when Indian girls go off to schools of nursing or college.

This thought of the contrast between the loving care in a tiny home on the South Dakota prairie and the exact-

ing demands of life in a midwestern metropolitan hospital kept intruding into the teacher's thoughts as she and Margaret raced along through greetings, news of family and friends, and onto Margaret's plans to enlist as an Army nurse as soon as graduation was over.

Finally, the teacher said, "Little Rose, other girls at St. Mary's are asking me if they can come here and do as you have done. What shall I tell them?"

The poised young woman in her white uniform hesitated for a long moment. "Don't send them here," she said firmly, "unless you are sure they can take it. An Indian girl from an eastern tribe came when I did; she left. People make it too hard."

"Who makes it hard?" the teacher asked quietly. "The other girls in training?"

"Oh, no. I can tell the girls that being Indian is being American and that I think and act and live as they do. It's the other people; patients, teachers, and others who always ask such silly personal questions." She laughed a little as she said, "What does your mother wear? What do you eat at home? No one asks such things of other nurses. Somehow we have to be made to feel that we young Indians are so different. It's very hard to go through it, day after day."

Later, the teacher talked with the superintendent of nurses. "How does Margaret get on with people," she asked, "with other nurses, and patients; does being an Indian make any difference here?"

"She's just like the others. No one pays any attention to the fact that she is Indian. She is an accepted leader and is one of our best students."

Such an answer is often given by those who see results, but who have never been told of the struggle.

The teacher knew, as she left, that Margaret, like other young Indian girls who had gone out from St. Mary's, had learned to meet this romantic interest in the past of her people; to give no indication of continued hurts to her pride; to make her place as a person in spite of the attitudes of other Americans whose curiosity is stronger than their sense of fellowship.

Margaret is overseas today, with the Army in Europe; her best friend of

Continued on page 31



Throughout Central New York clergy minister to small missions such as this one at St. John's, Speedville, Tioga County Mission.

Imagination Yields Rich Harvest

IN RURAL AREAS OF CENTRAL NEW YORK

THE trouble with the Christian Church in America today, every part of it, is that we have lost our Imagination." To this charge by Rufus M. Jones the Episcopal Church can claim to be no exception, but one diocese at least, Central New York, has been seeking to demonstrate for the past seven years that imagination has not vanished among us and that the creative use of imagination applied to the Church's problems yields a rich harvest.

The diocese is for the most part rural. It comprises fourteen counties in upstate New York, stretching from

By the Rev. Frederick W. Kates
Christ Church, Oswego, N. Y.

Lake Ontario and the St. Lawrence River on the north to Pennsylvania on the south, from Seneca Lake on the west to Utica on the east. The main missionary problem is how best to serve and how most effectively to evangelize the vast rural, hill country and mountain areas within its confines. Toward solving this problem of the Church and the countryside, diocesan leaders have directed their thought and exercised to the full their imaginations since the present Bishop, the Rt. Rev.

Malcolm Endicott Peabody, D.D., came in 1938 as Bishop Coadjutor to take charge of the missionary enterprise in the diocese.

More than just a clue to the solution of the problem was supplied by a missionary experiment initiated by the Rev. Beecher H. M. Rutledge, while rector of St. Paul's Church, Owego, the county seat of Tioga County in the heart of the Southern Tier hill country. Radiating as spokes from the hub of a wheel, outreaching arms of interest, help, and Christlike love stretched into the neighboring countryside of Owego from St. Paul's.

In Candor the clergyman visited every house in town. He made 250 calls. Everyone was glad to see him. Most families had some religious affiliation, but he entered two houses where no minister of any kind had called for twenty years, and one in which no visitor from the Church had been seen for fifty years! As a result of getting to know the people he gathered together a gang of ten "bad boys." They would have nothing of "Sunday school," so he organized a Servers' Guild. He reported some difficulty in finding jobs for ten servers in Morning Prayer every Sunday, but he did it.

Yes, you have to begin with country folk where they are because they stay there, mostly! In Tioga County some people rarely leave their places. Their children travel by bus each day to the Central School miles away, but their parents do not move and they have few visitors. The despised "one room school" had one virtue at least in affording a nearby social center. The resulting isolation today has made people both lonely and unsocial. For this reason the visiting parson has to work up personal relationships gradually. He has to be "the right kind of a fellow," more concerned with listening than talking, more ready to perceive needs than to lecture about religion. Bishop Peabody was taken one day to a remote and "scrabbly" farm to baptize a father and mother and six children. That marked a climax of a long ministry of service by priest and lay workers in which mani-

fold human needs had been met. The wife of the hotel owner had been up there with soap suds and brush to scrub every floor in the house during the mother's illness. The children had been led to put up a Prayer Corner. The father's courage had been restored by the use of financial help and clothing judiciously given.

Another day the priest took a group of women to an Auxiliary meeting and having opened it left them to carry on. When the members came out they found that he had been putting in his spare time with the saw on the wood-pile. Later on he was able to preach with effect on the duties of the layman to "saw wood." The parson who allows himself to become a "stooge" or merely a doer of kind deeds betrays his mission but unless he can wield an axe or a hoe or keep store occasionally to help along, country people doubt his ability really to be useful. It takes an unusual man to head up the work of a rural area.

Thus the Church gathered into its embrace the whole countryside. An assistant priest was assigned to minister to the isolated families in the far reaches of the hills. During summer months theological seminary students reinforced the effort to befriend and to serve the people on the outlying farms and in the scattered hamlets of the region. Lay workers aided in religious education and soon prayer corners were set up in homes, vacation schools were conducted in disused schoolhouses, Sunday school material distributed by mail. The Sisters of St.

Margaret in Utica contributed a station wagon to help carry out the work. And so began, because of one priest's vision and the zeal of one parish, The Tioga County Mission. The Rev. Charles Sykes, who makes his headquarters at Candor, is now assisted by Miss Mary Heilner, Vassar College and Union Theological Seminary graduate, in religious education, and Capt. George Clarke of the Church Army.

Opened as an experiment, an adventure, and a work of faith, the rural work in Tioga County has shown Central New York a way if not the way of meeting its rural problems. Thus today four large areas of the diocese, which includes more than one-fifth of the Empire State, are being served by the Episcopal Church according to the same pattern, adapted to local circumstances and needs.

To the northeast of Tioga County lies Chenango County, an area of hills and mountains. The Rev. Philip C. Pearson, who makes his headquarters in Norwich, is missioner for the county. Aided by lay readers and workers from established village parishes in the county, Mr. Pearson carries forward a fruitful work in hamlets and homes, scattered through the hills.

North of Utica near the Adirondacks the Rev. Frederick F. Haworth, Ph.D., rector of Trinity Church, Boonville, directs the Boonville Area Mission. The fourth project is getting under way with the coming of the Rev. William H. Cole, former Berkshire

Continued on Page 20

Missioners call on many adults who have no Church affiliation.



Church schools are often only form of rural community activity.



Imagination's Harvest

Continued from page 19

missionary in Western Massachusetts, to be superintendent of missions in the area north and east of Watertown in Jefferson County.

What has Central New York learned regarding rural work? Well, first of all, that methods successful in city churches do not necessarily achieve results in the country. Again,

a certain type of priest is essential if the work is to prosper. Again, that the emphasis must be on people, on winning them to Christ, on meeting their needs, not primarily on promoting the Church as an institution. The Church has begun to justify this approach because it has not set out to amass statistics or to promote the Church as an institution. Finally, Central New York is winning a measure of success that amply justifies its current policy

for conducting rural work (which is still, admittedly, in the experimental stage) because of a program based on true religion, sound sociology, creative application of imagination, supervised and inspired by the best qualified lay and clerical personnel.

The best man power available, both clerical and lay; brains, a love of people, a willingness to try new methods, hard work, staying with the job, a constant use of imagination dedicated to finding ways of fulfilling human needs—perhaps these are the ingredients in the Central New York formula for productive rural work.

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Relief for Philippines

As the American forces of liberation are forging ahead in the Philippine Islands, American Churchwomen are busy making garments for the speedy relief of the civilian population. When the islands are freed, Woman's Auxiliary gifts sent through Bundles for America will be among the first to go in to ease the suffering of Filipinos. The first relief of the general civilian population will be initiated by the Army in its progression through the islands. As civilian personnel is gradually able to assist in this work, members of the mission staff, released from internment, may help in the distribution of relief. The efforts of the Red Cross will in all probability be expended for medical relief, so the foresighted action of the Woman's Auxiliary looms as one of great importance.

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Mexican Churchmen Adopt God's Acre Plan

CITY folk in Mexico, witnessing the success of the God's Acre plan in many rural missions, decided to assess their incomes to the amount of five per cent for the missionary work of the Church. Bishop Efrain Salinas y Velasco was especially gratified at this action taken by more than 350 enthusiastic Churchmen who attended the regional convocation held in Temple de Cristo, Guadalajara.

ANNOUNCING

The Presiding Bishop's Book for Lent EARTH MIGHT BE FAIR

By Richard S. Emrich



This book deals with man and his relationship to God, showing that man is truly man only when he lives in dependent fellowship with his Creator. When man is centered in himself, seeking to be independent, he becomes a restless and anxious creature inevitably becoming a slave of the world. Only by a rebirth of man, himself, and by his incorporation in the Christian Church can he have peace with himself, or, in fellowship with man. It is his relationship to God which is the source of man's dignity, freedom, equality, and responsibility. He is most truly man when he acknowledges God which is the true meaning of life. The author is professor of Christian Ethics at the Episcopal Theological School and rector of St. Gabriel's Church in Marion, Massachusetts.

\$1.50

GOOD NEWS OF GOD

By Charles E. Raven

Here are eight meditations based on the first eight chapters of Romans—a commentary upon the prevailing flabby state of modern religious thought. "When you read the book, expect to find sharp words, cutting deep—we shall find our thought processes quickened and our conscience too."—*Chicago Lutheran Theological Seminary Record*.

\$1.25

PRAYERS OF THE SPIRIT

By John W. Suter

"This is a book of one hundred short prayers, done in the form of collects. They are directed to the needs of our time as well as to man's eternal needs, and are written with beauty, dignity, and power."—*Garret Tower*. "They show a deep insight into the issues which confront those who are trying to walk in the path of the spirit in these sorely troubled days."—*Christian Advocate*.

\$1.00

ON BEGINNING FROM WITHIN

By Douglas V. Steere

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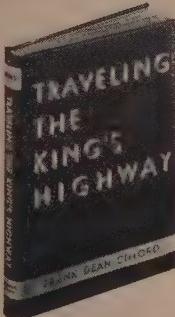
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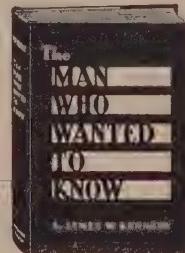
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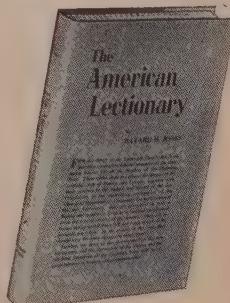
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Dedication of Arkansas Mission Draws Oldtimers

To the strains of Christ is Made the Sure Foundation the procession entered new St. Peter's Church at Conway, Ark., for the service of dedication. On the aisle sat ninety-year-old Clara B. Eno, who had traveled 125 miles to attend the service. She had attended church there when Conway was only a preaching station and had taught Church school for many years. Among her pupils was Mr. M. E. Mitchell, whose parents are memorialized in windows on either side of the entrance and who were charter members.

When the original church was destroyed by fire in 1912, the mission closed, and was reopened in 1941.

Conway today is a growing town of five thousand people on the main line of the Missouri Pacific Railroad, thirty-five miles from Little Rock. Three colleges, Hendrix, State Teachers' College where six hundred WACs are now stationed, and a girls' junior college are located there. Dr. David M. Driver, Professor of Music at Hendrix, who formerly taught at Southern Cross School, Pelotas, Brazil, is St. Peter's warden and his son serves as crucifer.

Bishop R. Bland Mitchell and the priest in charge, Canon Cotesworth P. Lewis, have acknowledged gifts from many old and new friends.

* * *

They All Belong To the Parish

GOVERNMENT released time for weekday religious education in the Virgin Islands, finds All Saints' Church, the only place large enough in St. Thomas crowded morning and afternoon with school children. "I have just come from a class of fifth and sixth grade boys and girls from all of the schools in town," writes Mary Frances Belmont, new director of religious education in the Virgin Islands (FORTH, October, page 27). "There are 138 of them in the class, and it is wonderful knowing they all belong to the parish, and you can point the religious education to our parish set up. We have about 475 school children each week, ranging from third grade through high school. We all take some of the classes which are arranged at different times."

CHURCHMEN in the News

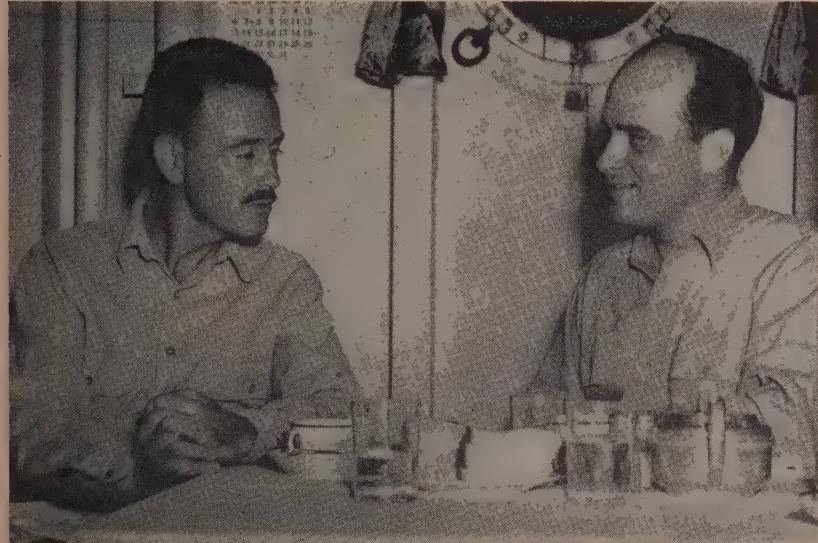
Exhibitor. Mrs. John Ely of St. John's University, Shanghai, now living in New York, has three etchings in the annual exhibition of the Society of American Etchers, an archway in Mukden, Mongolia, a miniature print of Istanbul, and the bridge over a Wusih canal, the last reproduced in the January, 1944, FORTH, page 13.

Cabinet Members. The appointments of Edward R. Stettinius as Secretary of State, and of former Ambassador Joseph E. Grew (FORTH, October, 1942, page 9) as Under Secretary of State, are of especial interest to Churchmen. Mr. Stettinius, a former contributor to FORTH who was featured as a Churchman in the News (FORTH, March, 1944, page 3) followed Churchman Sumner Welles as Under Secretary last year. Missionaries in the Far East who knew Mr. Grew intimately through his many associations with them in Church activities, rejoice at his new recognition. "I remember Grew coming from his accustomed pew in the front of our church in Tokyo," says one missionary, "to quiet my children who were wriggling and squirming and being

especially annoying! He is an active Churchman whose interest and assistance were invaluable to us in our work with the Japanese people." Mr. Grew's recent book, a significant analysis of his *Ten Years in Japan* (November, 1944, FORTH, page 28) contains frequent reference to the Church there and his contacts with Church leaders.

Corporal Lew Ayres, (left) former motion picture actor, serves as assistant to Chaplain (Lieut.) Richard L. Harbour (right) formerly rector of Christ Episcopal Church, Warrensburg, Mo., aboard the flagship of the Commander Amphibious Force, Seventh Fleet, in the Pacific. Mr. Ayres recently announced his intention to study for the ministry.

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CHURCHMEN--continued

Honorary Warden. President Roosevelt is now honorary warden of St. Thomas' Church, Washington, D.C., where he served as a vestryman while Assistant Secretary of the Navy. The Rev. Howard S. Wilkinson, rector, says that before the war the President was a regular attendant and that his pew "is still kept for him despite wartime conditions."

First Churchwoman. Mrs. Harper Sibley of Rochester, N. Y., was recently elected president of the United Council of Church Women, foremost interchurch body of women's organiza-

tions. She has been active as a diocesan officer and as a member of the Executive Board of the Woman's Auxiliary, 1928-34, and presided at the Triennial of 1931. She was one of the Church's representatives at the North America Ecumenical Conference in Toronto in 1941. At present she is also a member of the National Board of the YWCA, and a member of the Church's Committee on Policy and Strategy.

Indian Leader. The Rev. Arabindo Nath Mukerjee of Delhi, head of the Cambridge University Mission to Delhi, and honorary canon of the Cathedral Church of the Resurrection, Lahore, since 1940, is the new Archdeacon of Delhi. The new archdeaconry will be set off as a separate missionary diocese with Mr. Mukerjee in charge, as assistant bishop. The new archdeacon was principal of the Christian High School, Delhi, for ten

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GREAT COMPOSERS

Answers to Quiz on Page 14

● 1. Giovanni da Palestrina, BORN 1525 in the Campagna near Rome, died 1594 at Rome. He wrote 93 masses, 139 motets, 40 madrigals. Best known religious work: *Stabat Mater*.

● 2. Johann Sebastian Bach, BORN 1685 at Eisenach, died 1750 at Leipzig. He wrote 5 passions, 5 masses, more than 300 church cantatas, and many other religious works. Best known religious work: *High Mass in B-minor*.

● 3. Wolfgang Amadeus Mozart, BORN 1756 at Salzburg, died 1791 at Vienna. He wrote 15 masses, 4 litanies and many other religious works. Best known religious work: *Requiem*.

● 4. Franz Joseph Haydn, BORN 1732 at Rohrau, died 1809 at Vienna. He wrote 14 masses, 1 stabat mater, 2 te deums, many oratorios and cantatas. Best known religious work: *The Creation*.

years. During the recent tense political situation his leadership has been outstanding.

Chancellor Joins Army. Lieut. Col. Merton A. Albee, chancellor of the Diocese of Los Angeles, and a member of Christ Church, Redondo Beach, is now on leave of absence serving in the Army. In civilian life Colonel Albee is an attorney in Los Angeles.

Kyoto to Mayaguez. Mrs. Angela M. Oglesby, for ten years secretary to the Bishop of Kyoto, has gone to Puerto Rico in charge of the Craft Shop at St. Andrew's Mission, Mayaguez. Recently she has been with the United States Censorship Department in Texas and the Panama Canal Zone.

New Missionaries. The Rev. Kenneth A. B. Hinds, who has spent his entire ministry in Barbados, B.W.I., will go to Mayaguez, P.R., to carry on the work left by Bishop Charles F. Boynton; and the Rev. E. Bolling Robertson, rector of St. James', Boydton, Va., and a recent graduate of Virginia Theological Seminary, will go to Liberia.

Birmingham Will Welcome Bishops, January 31

ON the last day of January, more than one hundred bishops will gather in picturesque Advent Church, Birmingham, Alabama, for a special meeting of the House of Bishops. The host of the meeting will be the Bishop of Alabama, the Rt. Rev. C. C. J. Carpenter.

In recent years the pace of the Church's life increasingly has indicated the desirability of the bishops coming together between their regular triennial meetings in the General Convention. Now almost at the mid-point between the Conventions of 1943 and 1946 seems an especially appropriate time for this meeting which was summoned by the Presiding Bishop, acting under the Rules of Order of the House of Bishops. The progress of the war and the need for an assured Christian leadership in the days ahead as men and nations build a peace give added significance to this session.

Among the resignations of bishops which will be presented to the House are those of the bishops of three missionary districts: Walter Mitchell (Arizona), E. Cecil Seaman (North Texas), and Leopold Kroll (Liberia). If these resignations are accepted, it is anticipated that the House will elect their successors.

The bishops will also be called upon

The House of Bishops will open with the Holy Communion in the Church of the Advent with Bishop Tucker as the celebrant.



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to name a successor to the late Harry Beal, Bishop of the Panama Canal Zone (see page 32) and to consider the vacancy in the Missionary District of Western Nebraska.

Other matters relating to missionary districts which are expected to receive the attention of the bishops include a proposal to change the name of the Missionary District of New Mexico and Southwest Texas.

The bishops, too, are expecting to hear statements from the Rt. Rev. G. Ashton Oldham, Bishop of Albany, and the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, on their recent visit to England for conferences with British Church leaders (see December FORTH, page 21).

On the day preceding the opening of the House of Bishops, Bishop Tucker will confer with the bishops who have been consecrated during his term as Presiding Bishop. About thirty of these bishops will attend this preliminary conference at which the discussion will center around three topics: The Bishop and His Diocese, the Bishop and the Community, and the Bishop and the Postwar World.

BRENT House, the Church student center in Chicago, reports a busy season. Since the beginning of the fall quarter in September, there have been one conference of Oriental students, three Brent House seminars, three meetings of Chinese students, two meetings of University of Chicago faculty of the Chinese Division for the graduating ASTP classes, one meeting of the University of Chicago faculty of the Japanese Division for the graduating ASTP class, and many group meetings of a social and intellectual nature.

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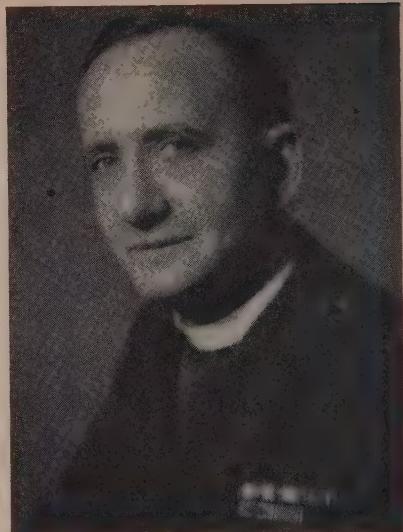
Melanesia Has Come Through Fire

Continued from page seven.

some, whose training has lasted over a period of seven years or so, as catechists for work in Christian villages or some as Brothers, a community of lads whose work lies in the heathen bush; to collect for treatment at one of the mission hospitals those who are too sick to be treated at their district dispensary. There can be few ships in the world so endlessly employed in such redeeming work. For missionary work is not merely evangelistic. Christ came to redeem the whole man and His commission to His Church is not only *Preach: the Kingdom of Heaven is at hand* but also *Heal the sick: cleanse lepers: cast out devils.*

Bishop Selwyn used to speak of the Melanesian Mission as "a net cast into the sea." It was to be held up by big white corks, the white bishop, the missionary clergy, the white nurses and so on; but as time went on, small black corks, the Melanesian catechists, that is the lads brought in and then sent back as evangelists among their own people, would help to hold up the net. Then the bigger black corks would come into being, in a measure replacing some of the big white ones, for the Church in Melanesia was to be, has become, the Church of the Melanesian people. There are sixty-three Melanesian deacons and priests; two Melanesians have come back to us as doctors and others are in training; others have gone on to be trained as schoolmasters or as agriculturists; while girls are being trained as nurses and in mothercraft. And how great is the need they help to meet!

The war hit the Solomons hard. The junior boys' school was completely destroyed. The printing press, which in



Bishop Baddeley of Melanesia.

normal times printed prayer books, hymn books, parts of the Scriptures and lesson books in thirty-one languages, is now just a burnt-out ruin with a mass of twisted machinery. The mission headquarters were completely destroyed; the Mothercraft Training Center was badly damaged and there was much loss by looting and war. Yet the work goes on. And moreover witness of the Church in Melanesia has utterly and completely changed the outlook of many a Marine, sailor, soldier concerning missionary work. They have seen the sons of former head-hunters as men of a kindly disposition, ready and anxious, at no matter what cost to themselves, to serve those in need. They have seen the change from the bondage of heathen darkness into the glorious liberty of the children of Light in the faces of these Solomon men and women, boys and girls. They have seen, and in all sorts of ways many of them have given a hand to help, the missionary in his fight for these people against their enemies.

The Melanesians have seen things, too. They have been thrilled at the kindness of the Americans who have lived among them; and the readiness of so many of them to come in and share in the worship in their little village churches. It has been an encouragement which will mean a tremendous amount to them in their citizenship with each other in the Kingdom.

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Men at Navy Receiving Station, Pier 92, New York City, attend Sunday morning service of Holy Communion celebrated by Senior Chaplain (Commander) C. W. Nelson, now District Chaplain of 17th Naval District, San Francisco. Triptych is a gift of American Committee for the Army and Navy; altar was given by a parish on Long Island.

Chaplain Discovers Churchmen

SOMEWHERE in the Aleutians, Chaplain Frederic Witmer of Bethel, Conn., "discovered" twenty-four Church members from twenty-one dioceses and missionary districts. Recently he gathered them together and over sandwiches and coffee told them about the work of the Army and Navy Commission, distributed Prayer Books and war crosses, talked about Church manners, and told of the coming of Bishop John B. Bentley of Alaska to confirm a number of candidates. The men's offerings are regularly sent to the Bishop for his discretionary fund.

"In response to the Presiding Bishop's call and the concern of the whole leadership of the Church, I am encouraging men to enter the ministry," says Chaplain Witmer. "Already two men have decided to study for Holy Orders."

THE second ordination of a son whose father is a priest in Puerto Rico, is that of the Rev. Victor Rivera Toro, son of the rector of St. Matthew's, Quebrada Ceiba. He left for his work in Puerto Rico following the completion of three years' study at the Divinity School of the Pacific.

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Editor: The Rev. John Gayner Banks, Litt.D.
2243 Front St., San Diego, Calif.

THE last book from the pen of Archbishop Temple appeared a few days after his death. It is entitled, significantly, *The Church Looks Forward* (New York, Macmillan, \$2), and contains the major addresses of his first eighteen months as Archbishop of Canterbury. It begins with his enthronement sermon, and then touches on Christian unity, education for peace, the crisis of our civilization, finance, consumption, and production, and five addresses on the forward look of the Church. A great deal of personal religion is integral to these social outlooks. His last words are: "The throne of the united world is not a Chair of State; its emblems are not sceptre, orb, and sword; it is a Cross and the Crown is made of thorns. It is as worshippers at the Cross of Christ that we set ourselves to win for the world true peace."

Can We Still Believe in Immortality? by Frederick C. Grant (Louisville, Cloister Press, \$2), comes to grips with the arguments for our basic Christian belief. Written by a foremost Biblical scholar and an Episcopalian, this Religious Book Club selection is a forthright and convincing ap-

proach to the doctrine of eternal life. Dr. Grant calls upon his profound understanding of the Bible and the development of early Christian literature for his first chapter describing belief in immortality as held by the Church. The second chapter faces up to the questions of the modern mind in terms of biology, psychology, and philosophy; and it shows a wide grasp of the best of recent scientific thinking. The third chapter admits that "proofs" are lacking, but that the evidence has a convincingness for Christian faith that cannot be pushed aside. There is an intelligent treatment of such doctrines as heaven and hell, resurrection, last judgment, and others of this kind. Christianity promises us "a personal life beyond and outside all finite conditions and limitations, at unity with itself and with all others, at peace with God." There is a two-page bibliography.

Beyond the Night by Elmore McKee (New York, Scribners, \$2.50), is an approach to our tragic, modern situation by the rector of St. George's Church, New York. With constant use of graphic illustrations, Dr. McKee develops his thesis of faith in a God of love, who can lead men out of darkness into light. Perhaps there is too much optimism in this view, but here is the picture of a world all may wish to come; and here is much good advice on the moral and spiritual bases of permanent peace among men and nations.

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For those who wish to use the Bible in the home, with the entire family participating, *Old Testament Lessons for the Home* by Margaret Dager Lomas (Philadelphia, Westminster, \$1.25), will be of inestimable help. It provides for leadership of each lesson by someone at least 16 years old, and for participation by all members of the family. There is a Bible story, discussion, a modern story, prayer, and things to do for each lesson.

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The Threshold of Marriage with an introduction by the Rev. Almon R. Pepper (New York, Morehouse-Gorham, 30 cents, \$3 per dozen), contains thirty pages of sane advice for a couple about to be married. It is cautious but honest about planned parenthood, and leaves many decisions to the young couple.

Amazing is the only word which can be used to describe *The Pocket Bible Handbook* by Henry H. Halley (Chicago 10, H. H. Halley, 10 West Elm Street, \$2). Subtitled An Abbreviated Bible Commentary, this compilation of Bible information is a small volume of 676 closely printed pages packed with plainly worded data about Biblical contents, archaeology, chronology, geography, and historical background. It would not take the place of a complete commentary for the clergyman or serious Bible student, but for the average Bible reader, the Church school pupil, the Church school teacher, it will be found quite adequate. Desired facts are easily found. The book is substantially bound and ought to find a place on bookshelves everywhere.

An important addition to current literature on the Southwest Pacific (December FORTH, page 26) is *South Sea Epic: War and the Church in New Guinea* (London, SPG. 75c). This 92-page book is a collection of material relating to the drama enacted in Papua through the interaction of war and missions. This first-hand material is supplemented by a short chronological table, several pages of appropriate photographs, and a useful map of the Diocese of New Guinea showing stations of the Anglican missions, including Dogura now familiar to all American Churchmen through the recent visit of the Rev. John D. Bodger.



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Christ Church in Wartime

Continued from page 13

College students also meet every Sunday evening at the Kelloggs' to hear outstanding men speak and discuss various aspects of life as they have found it. The meetings may vary from a series of illustrated lectures on the history of Church architecture from medieval to the present times, to a presentation of what the Quaker philosophy means to its followers.

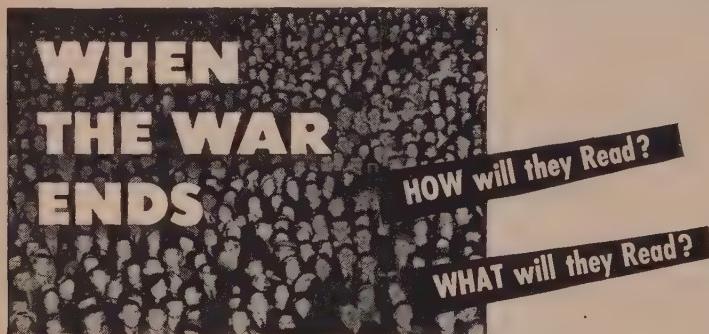
Other organizations enlist the active participation of all the family members of the parish. Young parents are enabled to attend Sunday morning services by leaving their children in the Baby Parking Place. Children old enough to attend the nursery-kindergarten have a short worship service in their own miniature chapel with blue benches, before they are given a period of Bible stories and constructive play. The primary department also has a small chapel of its own with a children's choir and a miniature organ by which the appreciation of worship is early brought into

their lives. The intermediate department holds its services in the St. John's Chapel of the Episcopal Theological School on Brattle Street until after the war when a new parish house is to be built.

Young business people and those just out of college meet at the Fortnightly Supper Club. Fun is one of their main goals, whereas the Junior Guild prides itself on "intellectual stretching" and assuming the responsibility for special projects.

These are only a few of the many busy organizations at Christ Church which suit the needs of service people, students, parishioners, and their children. The Choir Mother and her helpers deserve special mention, however, for keeping five choirs vested every Sunday! Another notable activity is the Library Guild which keeps up a good parish library, making available the most recent books of interest or religious thought for the layman; all evidence of a tremendously active parish.

To many the mention of Christ Church, Cambridge, brings to mind a mental image of one of the loveliest church buildings in the country built in the eighteenth century, the oldest church building in this historic seat of learning. To those who live in Cambridge and to those who have attended but a few of its services it has become a warm fellowship of more enriched living.



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THE national executive board of the Woman's Auxiliary at its meeting December 1-4 in New York associated itself with other groups in the country in a resolution urging that the government take no action at this time on postwar conscription but that the President appoint a commission, representing Congress, industry, labor, agriculture, education, and religion, to study problems of national security and report to the nation, in order that any future action may represent the mature thought of the people.

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"In Ourselves, Our Future"

Continued from page 17

the St. Mary's days is an auto
mechanic in the WAC.

Just like other young Americans
these Indian girls who had the opportunity
of good preparation in high school plus training which builds
Christian character go anywhere and serve. The question for other Americans is, "How can we train and test
ourselves to give such young Indians
their real part in the stream of Ameri-
can life—and never wound their
spirits?"

These girls today have a far different
situation to face than those leaders
which St. Mary's trained half a century ago. For the older generation
there were no adjustments to people away from the reservation. They went
back to lead in their villages; to make
their homes centers and examples of
fine Christian living. You can find
them there today on Cheyenne, Rose-
bud, Lower Brule, and the five other
reservations in South Dakota, in Ne-
braska and in the Indian country of
Minnesota.

There they are helping as they have
helped for fifty years. They teach
and train; often unconsciously and
without recognition of their contribu-
tion to the good life of their people.
Their lives express Christian fellow-
ship as they bring to the younger gen-
eration an appreciation of education
which fits a person to earn a living and
at the same time to share with others
the world around.

THE Woman's Auxiliary has become a
participating member of the Missionary
Medical College for Women, Vellore,
India, through a grant to the college
of \$1,000 from the United Thank
Offering. The college, supported by
some forty mission boards, is a dis-
tinguished missionary institution.

THE Rev. Francis J. Bloodgood, now
rector of St. Andrew's, Madison, Wis.,
will become the Church's representa-
tive in Jerusalem in the near future.
He has agreed to accept the post for
the duration of the war, succeeding
Archdeacon Charles T. Bridgeman,
who is now in this country on furlough,
and is prevented from returning
to the Holy Land.

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SERVICEMEN IN PANAMA PRAY FOR PEACE



U. S. Army Signal Corps Photo

One of the last official acts of the late Bishop of the Panama Canal Zone, Harry Beal (*standing*) who died November 21, 1944, was to preach to more than 2,000 servicemen at a religious demonstration in Balboa. The service was part of a world-wide observance of World Communion Sunday. Chaplain (Maj.) Harrison A. Brann (*extreme left*) from Diocese of Massachusetts, also took part. Bishop Beal, a native of Oneida, N. Y., and a graduate of the Episcopal Theological School, was dean of the cathedrals in Havana and Los Angeles before his consecration on January 13, 1937, as bishop.

Hankow Diocesan School Flees War Again

For the fifth time since the Hankow diocesan secondary schools fled from Hankow and Wuchang in Central China in 1938, they are now moving again. The pressure of the Japanese military invasion in Kweichow province has come so close that the school's last location, seventeen miles west of Kweiyang, was unsafe. The school with its three or four hundred boys and girls is moving forty miles northwest to Chienhsi. This puts the school on the far side of the Wu River from the invasion and not far from the Burma Road.

The invasion moved up the Yangtze Valley, approaching Hankow and Wuchang in 1937-38. Rather than interrupt the training of their young people, the schools combined and left Central China for Chuan Hsien, 500 miles southwest; that place proved unsafe so they packed up and moved to a village called Green Dragon Hill in wild country twenty-five miles west. This was found too isolated to be prac-

tical for supplies so in the summer of 1939 they journeyed west some 700 miles into Yunnan province, to a place called Chennan, on the Burma Road.

This left the war far to the east and seemed secure until the fighting came at them from the other side as the Japanese approached through Burma. When the active fighting front was only two days distant the school moved again about 400 miles east to Tsingchen, near Kweiyang. As Kweiyang is the capital of Kweichow province, word of the fifth and latest evacuation has been expected.

Bishop A. A. Gilman and Robert A. Kemp of Boone School have been the only foreigners at the school during the past year. The principal is the Rev. Mark Li. The present school, the only Christian high school in a population of many millions, combines Boone School for boys and St. Hilda's for girls, both from Wuchang, the Cathedral Choir School for boys and St. Lois School for girls, both in Hankow. The first three of these were started in the 1870's, St. Lois in 1917.

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